

# ZION'S HERALD.

VOLUME I.

NUMBER 48.



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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250 PFR. ANN.]

THURSDAY, OCTOBER 30, 1823.

[HALF IN ADV.

## DOCTRINAL.

### DISCOURSE ON FUTURE PUNISHMENT.

(Continued.)

3. It is further evident that the word everlasting means strictly *without end*, because it is used at the day of judgment to express the duration of punishment, without any note of time to limit its signification. Then the scenes of time shall all be closed. Then the scheme of God, with respect to mankind, shall be finished, the mediatorial kingdom given up to the Father, and the states of all mankind unalterably fixed. Then "he that is holy shall be holy still, and he that is filthy shall be filthy still." The wicked shall then look forward to eternity, as to an unbounded sea, without the least intimation on which thought can light or hope rest, that their punishment will ever come to an end. On this account it is, that the sentence passed at that time, is the apostle called *eternal judgment*, Heb vi. 2.

4. Against this sense of the words for ever, everlasting, &c., I know of but one objection that has any weight in it, and that is taken from the application of these words, in several places, to temporal things. But this objection will be found to have little weight in it, when it is observed that a word meaning strictly *without end*, may be accommodated to temporal things, and used to express an unknown period, "either longer or shorter." But if these words mean any thing less than endless duration, they cannot be applied to *eternal things*, because they cannot express them. Besides, we have an invariable rule to determine the meaning of these words when applied to different things. The apostle tells us, that "the things which are seen are temporal, but the things which are not seen are eternal," 2 Cor. iv. 18.—Here we are taught that the things—all things without exception, which are not seen—which are spiritual, belonging to the future state, are *eternal*: and this must mean *eternal* in the strict sense of the word, because they are opposed to the things which are *temporal*. How dangerous, then, must that hope be which rests on no other foundation than the supposition that the future punishment will come to an end, because these words are sometimes accommodated to temporal things!

5. Another argument for the everlasting punishment of the wicked, is taken from two considerations, the first of which is, that sin deserves such a punishment; the second, that God will render to the sinner his due. Concerning the latter of these points there can be no dispute with those who believe the word of God; for it is therein declared, and that repeatedly, that "God will render to every man according to their deeds, whether they be good or bad." This even the asserters of Universal Salvation do not dispute. But then some of them say that this is done in the present life.—The absurdity of this, however, we have shown by the arguments which prove the certainty of future punishment. Others teach that the finally impenitent shall receive, in a future state, all that their crimes deserve, and then shall be saved. But this sentiment is encumbered with many difficulties. For this would be salvation without pardon and without grace.—Most certainly he who suffers all the punishments he deserves is entitled to his salvation upon the score of justice and equity, and is in no degree beholden to the grace of God for it. Others again hold that the future state is a state of probation, and that the punishment of the wicked will produce repentance, and terminate in their moral purification and salvation. It seems to be essential to all these different schemes to maintain that neither sin,

nor the punishment of sin, is in any sense infinite. If, therefore, it can be shown that sin is an evil of that kind that deserves everlasting punishment, and that it shall be punished as it deserves, it will clearly follow that the future punishment will be everlasting.

(To be continued)

## DIVINITY.

FOR ZION'S HERALD.

SERMON ON ISAIAH, Lxxi. 1.

(Continued.)

II. We are to consider the manner in which the watchmen are to exert themselves to promote the interests and prosperity of Zion.

1. The language of the text leads us to the supposition that they have a just discovery of the states of those who are at ease in Zion, and whose cases have been referred to. They see them generally to be in a dangerous state, crying peace, peace, when God hath not spoken peace. They are accustomed to consider the states of the wicked, of every description, that they may adapt to them the word of truth. They know that although there are shades of difference in their characters, these are but the spots of the leopard, and the shades of the Ethiopian stain. Being destitute of the love of God shed abroad in their heads, they do not love him, nor delight in his ways.—The more safe and secure they feel themselves, the more deeply concerned is the faithful watchman for their welfare. He, therefore, sees, and feels the necessity of addressing such faithfully, if prudence he may deliver them out of the snare of the devil, by whom they are held in captivity and willing bondage. Having heard the declarations of the Lord concerning them, he cannot rest without giving the warning, when he hears the trumpet of alarm, and sees the sword of justice unsheathed and furnished. He has seen the roll of lamentation, mourning, and woe, spread open before his face, and his bowels are filled with compassion for the soul of the people of his charge. He hath heard the word of the Lord saying unto him, Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

2. The manner in which this should be done seems to be expressed in the words of the text. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." This implies that they will warn, and arouse, and awaken; that they will encourage and instruct according to the various states and conditions of those around them.

When the wicked are addressed, it must be in the language of inspiration. If it is to awaken them, such solemn declarations as these must be announced:—God is angry with the wicked every day. If he turn not, he will whet his sword, he hath bent his bow and made it ready. The wicked shall be turned into hell, with all the nations that forget God. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. Wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him. The wicked are driven away in their wickedness; but the righteous hath hope in his death. If it is to warn them to flee the wrath to come, it is such language as the following:—Let the wicked forsake his way, and the unrighteous man his thoughts, let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon him. Flee ye to the strong hold, ye prisoners of hope; for to-day I will declare I will reader double unto you. Seek ye the Lord while he may be found, and call upon him while he is near.

Does he see any inquiring the way to Zion, with their faces thitherward—he exhorts them to stand in the ways and see, where are the old paths, and walk therein, and ye shall find rest to your souls. He sets up the ensign to gather the outcasts of Israel, and the dispersed of Judah. He lifts up the banner upon the high mountain, and exalts his voice, saying, unto you, O men, I call, and my voice is unto the sons of men. He saith to Zion, behold thy God cometh, he is thy salvation, behold his reward is with him; and his work before him.

To those who are following after righteousness he saith—seek ye the Lord; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Harken unto me O my people, and give ear unto me O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light to the people.

Does he behold them sluggish and backward, he cries with vehemence to them—awake, awake, arise and shake thyself from

the dust, and loose thyself from the bands of thy neck.

If they are hungering and thirsting after righteousness, he cries, Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money, and without price! Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfies not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

In short, he can adopt the language of inspiration, and say, the spirit of the Lord God is upon me; because he hath anointed me to preach glad tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; and to comfort all that mourn. He therefore calls on Zion to arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.

3. The language of the text implies a continuance of this labour until the work is accomplished. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." How can they rest when the word of the Lord is as fire shut up in their bones. It is true they have given the warning, but the danger is not passed. Sinners have been called but they have not obeyed. Therefore the watchman must still lift up his voice like a trumpet, and show the sinner his transgressions, and strive to convince him of his sins. He calls after him again, saying, turn ye, turn ye from your evil ways, for why will ye die? Is there no balm in Gilead? Is there no physician there? why then is not the health of the daughter of my people recovered?

O sinners, you must not wonder if the Lord's servants urge and repeat their warnings and calls to you from sabbath to sabbath. How can they rest, while they see you going on in the ways of disobedience? How can they hold their peace when your souls are exposed to ruin? So long as you are disobedient you must expect to be reproved. So long as you are careless, and trifling, and unconcerned, you must expect to be warned. So long as the self-righteous are crying peace, peace, when God hath not spoken peace, you must depend on hearing the watchman crying, there is no peace to the wicked, saith my God. If they still continue tepid, and lukewarm, and divided between God and the world, between duty and pleasure, they are constrained to cry out, how long halt ye between two opinions; if the Lord be God, serve him; if Baal, serve him. Behold I will lay judgment to the line and righteousness to the plummet, and the hail shall sweep away the refuse of lies, and the waters shall overflow the hiding places. They will not rest, they will not be silent, while you remain in your sins, exposed to ruin, and careless about your souls.

4. This language also implies that they will cry incessantly to God in prayer for sinners—that he would awaken and turn them from their sins—that he would remember and visit Zion, and turn a pure language upon her, that she may arise and shine, and become a name and a praise in the whole earth. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." They will give him no rest, till he establish, till he make Jerusalem a praise.

The faithful watchman feels as did Moses, when he was pleading for Israel. How did he agonize with God for their pardon—for the presence of the Lord to go with them; blot my name from thy book which thou hast written, if thou wilt not forgive their sin. Let us not go up hence unless thou go with us. Paul was not less ardent in his desire for the salvation of his countrymen. My heart's desire and prayer to God for Israel is, that they may be saved. Nor was Jeremiah less impressed with the same sentiment. O that my head were waters, and my eyes a fountain of tears, that I might weep night and day for the slain of the daughter of my people.

The Lord oftentimes lays on the souls of his servants a weight of concern for Zion's prosperity—They cannot with indifference behold the breaches made by error and division. They cannot behold with indifference the lukewarmness and stupidity of professors. They cannot but feel grieved to see so little concern for the honour of God. They cannot but lament the want of purity, spirituality, and conformity to Christ.—It is from the abundance of the heart the mouth speaks. Their hearts are at times ready to burst with the weight of oppression which lies upon them. It is to God only they can fly at such times. They plead the honour of his holy name. They plead the blood, and merits, and righteousness of Christ. They plead the infinite value of immortal souls. They plead the compassion, and grace, and faith-

fulness, and truth of God. They will not rest or hold their peace, while the patience, and long-suffering, and forbearance of God continues.

Could sinners but witness the wrestlings, and groanings, and ardent pleadings of the Lord's servants for them, they would not wonder that they are so earnest when they plead with them. Having plead with God in their behalf, having steeped the good seed of the word in prayer and supplication, they come to implant it in their hearts, by close appeals to the conscience, by pungent applications to the hearts, and by the faithful declarations of the word, as they receive it from the lips of truth. It is thus they labour for Zion's good. They have a discovery of the states of those who are in Zion: they are affected with a view of their condition, and are concerned for them, which leads them to alarm the sinners, to instruct, encourage and urge them—to plead for them, and to repeat and continue these exercises, in a faithful, zealous and unremitting manner, in the hope and expectation that the great Head of the church will crown their labors with his blessing.

[To be concluded in our next.]

## Voice from the Grave.

MEMOIR OF MR. JOHN COBB:

"Who, being dead, yet speaketh."

Died, at Mansfield, Mass. August 30, 1823, Mr. John Cobb, in the 24th year of his age. This amiable young man was one of those who possess qualities to endear them, not only to their relations; but to all who have the pleasure of an acquaintance with them. When about 16 years of age, his mind was led to seek an interest in Christ, which he soon professed to have found; and Dec. 17, 1815, he was admitted on trial in the Methodist Episcopal Church, and retained his membership in that church as long as he lived. After he commenced his christian course, he frequently exhorted and prayed in religious meetings, and manifested an ardent love to God, and a desire that others might share with him the pleasures of juvenile piety. February 9, 1823, he was taken sick, and his symptoms soon put on the appearance of a fatal consumption. Throughout his long illness, he was a pattern of christian patience and resignation; and he died gloriously triumphant over the last enemy, rejoicing in the full assurance of eternal glory.

We shall be less particular in this memoir of our departed friend, that we may have room to insert an Address, dictated by him some time before his death, which, by his request was read at his funeral:—also, a Hymn, which he wished to have read on the same occasion.

## ADDRESS.

FELLOW-YOUTH, bound to the judgment seat of Christ; and who must shortly appear there, to render an account for the deeds done in this probationary state of existence—YOUTH, I say, for I shall confine my address to you, for the following reasons: First, because I was numbered with you: Secondly, because I consider you more liable to be enticed from the path of duty, than those that are more matured by age. Satan is ready to promise you long life. He is also ready to promise you "much happiness in youthful recreations; nothing shall be wanting to make your happiness complete;" in like manner as he tempted Christ; for he vainly thought to have caught Christ in the same snare, by showing him all the kingdoms of the world, and the glory of them—promising, at the same time, if he would fall down and worship him, he should possess them all. But what was our blessed Saviour's reply—"Get thee behind me, Satan." My youthful friends, go ye and do as Jesus did. Satan can promise, but he cannot perform; for neither happiness nor life is at his disposal.

Life is uncertain—death is certain. Therefore I entreat you, as one in near approach to eternity, to prepare for death.

A few months ago, I enjoyed as fond hopes of long life as any of you do this day. But how! what do I hear? I think I hear the footstep of some messenger. Who art thou? Alas! it is sickness, pining sickness, accompanied by the monster that travels through town and country, destroying his thousands. His name is DEATH. Alas! my expectations of long life, and fond hopes of happiness in this world—where are they now? Blasted, as in a moment. As the dew before the sun, or the beauty of the flowers which are nipped by the frost, they are gone. But shall I murmur, or repine at these afflictions? Nay; but I will bless God, that although Death is commissioned to destroy the body; it cannot destroy the soul.

Many have been the seasons, fellow-youth, in which we met and associated together; many a time we have been called together, on occasions perhaps like this to you, to pay our last respects to our youthful friends.—

## THE HERALD.

BOSTON, THURSDAY, OCT. 30.

## MINISTERS,

And other persons to whom this number of the HERALD is sent, are requested to use their influence in their respective neighborhoods, to obtain subscribers for the next volume.

DEAR BRETHREN.—Do you want motives to induce you to do this? Should this paper have an extensive circulation, it is expected there will be profits arising from it, which will go to assist in preaching the gospel to the destitute. And it is hoped that the perusal of it will be blessed to the conversion of sinners, and to the comfort and edification of saints. Should these hopes be realized, and could any thing add to the happiness reserved for you in Heaven—when you pass the pearly gates and walk the golden streets, would it not increase your joy, if one of the bright beings in glory should address you in language like this:—“ Welcome, thrice welcome, thou redeemed servant of the Lord. Through your instrumentality I am now an inhabitant of these blessed abodes. The Herald of ‘glad tidings’ which you introduced into my family, when we were probationers together on that little ball of earth below, was the mean of winning my soul to Christ, and of preparing it for the eternal enjoyment of the glories of this celestial city. Come, let us approach the throne of God, and praise and magnify his holy name together.”

## METHODIST MISSIONS.

An impression appears to have gone abroad, among many people, that the Methodists are unfriendly to Foreign Missions—than which, nothing can be more erroneous. They heartily rejoice, and most cordially lend their aid, in the mighty means which are using to evangelize the world. Indeed, their whole policy and plan of operations are, and ever have been, founded on the missionary system. Their preachers have not waited to be called and sent by men; they have gone forth “into all the world,” to “preach the gospel to every creature” that they could find willing to hear. And He who promised to be with his servants *ALWAYS*, has abundantly blessed their labours.

The Methodists in England have, besides their circuit and local preachers, upwards of *one hundred and seventy* missionaries, scattered over Europe, Asia, the South Sea Islands, and the British dominions in North America and the West-India Islands; and they are now about to establish a Mission at Jerusalem.—We intend hereafter to publish in the Herald an account of these Missions, together with the names of the Missionaries at the several stations.

The American Methodists have established Missions in our frontier settlements, and among the Indians, which have been very successful in their operations. They have it in contemplation to send Missionaries to the heathen in foreign countries.

## NOTICE.

A Sermon will be preached before the Methodist Missionary Society, by the Rev. Mr. Lindsey, on Sunday evening next, at the Chapel in Bromfield's Lane;—after which, a collection will be taken to aid the funds of the Society. Services to commence at half past 5 o'clock.

We hope that the Methodists in this city will, on this occasion, give *SOLID EVIDENCE* that the cause of Missions is near their hearts.

In the Methodist Sabbath School kept in the north part of this city, 16,391 verses of Scripture, and 1546 Hymns, were recited by the scholars, during the last quarter.

## ENGLISH CONFERENCE.

The General Conference of the Wesleyan Methodists of Great Britain was held at Sheffield, in August. The Reports showed an increase, of 9,659 members during the year. The Conference, desirous “to maintain a unity of spirit and co-operation in the Methodist body throughout the world,” appointed a deputation consisting of the Rev. R. Reece and the Rev. John Hannah, to attend the next General Conference of the American Methodists, which will be held in Baltimore in May next.

## DEDICATION.

On the 24th of September, the Second Methodist Chapel in Nantucket, a very large and neatly finished edifice, was publicly dedicated to the service of Almighty God. The exercises on this occasion were introduced by singing, “Before Jehovah's awful throne.” The Throne of Grace was addressed by the

Rev. Phineas Crandall. The Sermon was preached by the Rev. John N. Maffitt, from Psalm xxvi. 8.—*Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth.* After the Sermon, an appropriate dedicatory Poem was read by the Rev. Mr. Crandall, and sung in good style. The services were concluded by the Benediction, pronounced by the Rev. Mr. Bonney.

We learn that a Committee of the Church have solicited a copy of the Sermon for the press, and that it will shortly be published.

## FOR ZION'S HERALD.

Mr. Editor,

If some of those prejudiced persons, who complain that the Herald has not heretofore been interesting, would spend as much time in looking up something *original or selected*, to enrich its columns, as they have done in finding fault, it would doubtless be as honorable to themselves and as advantageous to others. In the course of my reading, thinking, or conversation, if I meet with any thing which I judge would be useful if inserted in a religious newspaper, the next thing I think of is sending it in my next packet.—*To the Editor of Zion's Herald.*

In a late interview with a young gentleman, whom I affectionately esteem, I was put in possession of a considerable number of original essays, written at different times, without any view to their publication, and written in a miscellaneous manner. Had these pieces been written particularly for a religious periodical publication, they would probably appear in a somewhat different form; but as they now are, I think they will be interesting to many of your readers. I am at liberty to revise and publish them at discretion, but the name of the author must remain with me.

ISAAC HONEY-BEE.

## JUVENILE ESSAYS—NO. I.

Occasioned by the death of a class-mate in College.

It is not unprofitable frequently to reflect on the transitory nature of our enjoyments, the uncertainty of life, and the certainty of death. To be constantly meditating on such subjects, is, however, inconsistent with the common duties of life. Undoubtedly there should be time for other thoughts; but the remembrance of our mortality should predominate in our minds, as a fixed principle, always operating though not always perceptible. We should not suffer our attention so far to wander from our situation, as not to be recalled at the hearing of an event which must soon happen to ourselves: yet how seldom are we impressed with a fresh conviction of the frailness of our natures, by the death of any, except friends or relations.—A contemplation of the transitory nature of all things pertaining to this life, tends to improve the heart, and leads to a cultivation of the moral virtues. It draws to acts of kindness, generosity, and the practice of virtue. Nothing is more uncertain than the continuance of the enjoyments of this life. Those who are now rich, may in a few days be poor and necessitous. The enjoyment of our friends and connections is also very uncertain. Those with whom we to-day take delight in conversation, may to-morrow be forever separated from us. We are well to-day, we may not be so tomorrow. To day we are alive; that we shall be so tomorrow is uncertain.

He who in prosperity reflects on the uncertain state of his enjoyments, is enabled to bear whatever may befall him with fortitude: but in adversity, the sharp stings of disappointment pierce him, who, when in prosperity, did not consider that he might not always be in that condition.

## REVIVALS.

Augusta, N. Y.—Between 20 and 90 persons have been recently converted to the Lord. The revival has extended to the neighbourhood.

Fredonia, N. Y.—Twenty have lately been added to the Baptist Church.

At Sand Lake, Milan, and Granville, N. York, the Lord has poured out his Spirit, and some have been added to the church.

Blountsville, Tennessee.—A letter to the Editor, from Rev. G. Dodge, dated Oct. 1, says: “I immersed at one time, not long since, 19 coloured people, and a number since, both white and black. Ten days ago, at a camp meeting in Washington county, 102 were added to the church there. The cause is advancing here. Lord, let thy kingdom come.”—Col. Star.

## RELIGIOUS SUMMARY.

*Bethel Meetings.*—Several Custom Officers lately attempted to prevent the Bethel Flag from being raised in Bristol channel, England. An application was made, through Admiral Lord Gambier, to the proper authorities; and orders were despatched to the officers to abstain from any attempt at interference in future.

*Moravian Missions.*—The Synodal Committee of the United Brethren at Heronhut, state, in their annual circular, that all their missionary settlements, which are more than 30 in number, and in which 168 brethren and sisters are employed, the preaching of the gospel has produced the fruit of righteousness. In the island of Antigua there are two new missionary establishments. In Jamaica, the Negroes hear the gospel with eagerness. The Mission amongst the Negroes at Pauquaribe, in Surinam, is prosperous; and the station at Enon, in South Africa, becomes more and more firmly established.—The Moravians were amongst the first evangelical missionaries; and probably no denomination of Christians has done so much as they have, with such limited means. Their

self-denial, and voluntary privations in doing good, have almost become proverbial.

## Watchman.

*Serra Leon, Africa.*—A great mortality has prevailed in this place from malignant fever. Both the chaplains, men of piety and zeal, and three missionaries, are numbered with the dead. Before the death of Rev. W. Johnson, whose labours with the negroes have been greatly successful, the number of communicants at Regents Town was about 450. All these, who before their admission to church privileges had given credible evidence of regeneration, were the seals of his ministry. What a crown of glory will be his, who has thus turned many to righteousness!

ibid.

*Palestine Mission.*—The Missionary Herald for October says: “We learn that Messrs. Fisk, King, and Wolff, arrived safely at Jerusalem, about the 26th of April, where they have found opportunity to sell at reduced prices, many copies of the scriptures, and are much encouraged by their prospects of usefulness.”

*Liberal Bequest.*—A gentleman in one of the Western States has bequeathed to the Baptist Board of Missions the whole of his estate, excepting a few small legacies.—The estate is estimated at \$15,600—one half is to be appropriated to the use of missions, and the other half to education. It is a pleasing sign of the times, that God is thus giving his people a disposition to a remember Zion in the final distribution of their worldly goods.

## A PROCLAMATION

FOR A DAY OF

PUBLIC THANKSGIVING & PRAYER  
By His Excellency

WILLIAM EUSTIS.

Governor of the Commonwealth of Massachusetts.

To acknowledge their obligations to the Almighty Ruler and Governor of the Universe, and their constant dependence on Him, is the duty of all men. In this favored land, where we enjoy privileges and blessings unknown to many other nations, it becomes us, in a peculiar manner, to render thanks to God for the distinguished favours, which he has been pleased to bestow upon us; and as the season approaches, when, in imitation of the example of our venerable ancestor, a day has been set apart for this laudable purpose;

I have thought fit to appoint, and by the advice and consent of the Council, do hereby appoint THURSDAY, the twentieth day of November next, to be observed as a day of Public THANKSGIVING AND PRAYER throughout this Commonwealth; calling upon ministers and people of every religious denomination, to assemble on that day, unitedly and with one accord to render thanks to God for his manifold goodness towards us; that he hath granted us the blessing of health, while a portion of our fellow citizens in other States, have been visited with a wasting pestilence; that he hath been pleased to order the seasons favourably to us, to prosper the labours of the husbandman, our manufactures, commerce, and the useful arts—that the means of education and of acquiring useful knowledge are advancing and improving;—that our civil and religious rights are continued to us, and that a spirit of benevolence, of harmony and concord presides over our public institutions and our social enjoyments.

It becomes us to render our praise and thanksgiving to the throne of grace with humble and contrite hearts, acknowledging our unworthiness and manifold sins, praying for their forgiveness, with a determination to forsake them, and, by the divine blessing, to correct our hearts and our lives. We may then humbly pray for the continued smiles of Providence on the work of our hands, and particularly on our civil institutions; that our invaluable rights and liberties may be secured to us; that the administration of the government of the United States, and of this and the other States in the Union may be in strict conformity with their respective constitutions; and the people may cultivate the virtues of temperance, frugality and industry, of charity and brotherly affection; and by becoming more holy, that they may be more happy.

That it may please God to put an end to all invasions on the civil and religious rights of man, to prosper the nations who are contending for those rights; and that civil and religious liberty may be established throughout the world. Above all, that the mild and peaceful religion of our Lord and Saviour Jesus Christ may be continued to us in its purity, and be diffused through every nation on earth.

It is earnestly recommended that the people abstain from all labor and recreation incompatible with the solemnities of the day. Given at the Council Chamber in Boston, this eighteenth day of October, in the year of our Lord one thousand eight hundred and twenty-three; and of the Independence of the United States of America, the forty-eighth.

WILLIAM EUSTIS.

By His Excellency the Governor,  
With the Advice and Consent of the Council.

ALDEN BRADFORD, Secretary,  
God save the Commonwealth of Massachusetts!

To Readers and Correspondents.  
A “Memoir of Avery Little,” will be inserted next week.

We have obtained a copy of the Sermon on the doctrine of Election, preached before the last Conference, and shall take an early opportunity to place it in the columns of the Herald.

The History of the Rise of Methodism in the United States, which we commenced in our last, will be continued—not, however in every paper.

## NEWS:

## FOREIGN AND DOMESTIC.

## LATEST FROM SPAIN.

By the latest arrival, we learn that the French troops in the vicinity of Cadiz were preparing for a general attack on that city. They had taken possession of the Trocadero, opposite Cadiz, and according to the French accounts, had captured 900 men and 50 pieces of cannon.

The French troops entered Malaga on the 4th of September; Gen. Riego and his troops having left it the night before, carrying with him a large sum of money and church plate melted down.

The Editor of the Daily Advertiser has been favoured with the following extract of a letter from an intelligent gentleman in Spain, to his friend in this town, dated Malaga, Sept. 20.

"I am sorry to say that the war wears now more than ever the character of a civil war, as the forces of the French are not adequate to their views. Gen. Riego left this place with 4 or 5000 men on the 3d for the interior, and although the French and Spanish royal troops, amounting to more than 100,000 men, followed him in every direction, and shut him up in this neighborhood—he has got clear by terrible and daily fights, and we have accounts to day of his being in the Carolina with a very courageous, though small body of troops, equal to what he took from hence; as many have joined him after the losses he must have experienced.

"I have hardy any time to say more, as the master of the brig Prudent is now going on board. We are anxiously waiting the end of the present contest. In the mean time trade, tranquillity and confidence have fled away."

A paper of the same date, handed to the Captain of the Prudent, just before he sailed, by the American Consul, mentions that news had just been received that Riego had beaten the French in the streets of Jaen, leaving 700 of them dead on the field, and that he was marching to Madrid, expecting to join the Empecinado, and it was supposed he was at that time within a few leagues of that city. Riego is no doubt an active officer, but we have yet seen no evidence of so general a disposition on the part of the Spanish people to co-operate with him, as to lead us to expect that this movement of his will be productive of any very important results. It appears from the letter above quoted that he is pursued by a superior force, and although he may baffle their efforts to capture or subdue him, he is too weak to endanger the security of the invading army.

Advertiser.

## FROM PERU.

The brig Cura, arrived at New York, sailed from Callao on the 29th of June. Capt. Baldwin informs, that the Spanish forces under Canterac and Valdez, about 700, entered Lima on the 13th of that month. The Peruvian troops, about 4000 strong, and many of the inhabitants had retired from the city, and no resistance was made to the entrance of the enemy. The patriots fled for Callao, with the most valuable part of their goods and property.

On entering the town, Gen. Canterac demanded of the inhabitants 300,000 in money and a quantity of duck, clothing and arms for his troops—The money and clothing were furnished, but the arms were not supplied.

On the 25th June, the Spaniards made an attack on Callao, but were repulsed with some loss.

At the departure of the Cura, the Peruvian Congress was about leaving Callao for Hanchaca, which place was to be the seat of Government during the occupation of Lima by the Spaniards. The Patriots were fitting out another expedition to reinforce Gen. St. Cruz, at Arica. Gen. Suers, a Columbian Officer, was appointed commander in chief at Callao, and invested with the entire command during the absence of the Congress.

The Cura left Rio Janeiro on the 29th of August. During her stay there, the ship Fanny, Bassett, arrived in 26 days from Callao, with advices to the 10th of July. At that time, Gen. Canterac had withdrawn about half his troops from Lima, and had marched to the interior, to meet the Patriots under St. Cruz.

The Congress had been in secret session for three or four days, and great anxiety prevailed among the people.

## FROM BUENOS AIRES.

Brig Clio, arrived at Philadelphia from Buenos Ayres, brought papers to the 13th of August, "The Congress of Buenos Ayres has authorized the Executive to ratify the Convention concluded with the Spanish Commissioners on the 4th July last, and has adopted the project to support Spain in its struggle against the French invasion, with the sum of twenty millions of dollars, to be furnished by the independent States of South America, as soon as the said convention shall be ratified, and the independence of the States acknowledged by the mother country. The province of Tucuman has also acceded to this convention."

The finances appear to be in a prosperous state, as the revenue for the last six months of the current year, exceeded the expenses by several hundred thousand dollars.

The interior of the country is yet disturbed by armed bands, who annoy and plunder the unprotected inhabitants of the plains. The privilege which the military till lately enjoyed of not being subject to the civil courts of justice has been abolished, and all

citizens without exception, are now subject to one and the same law."

The Philadelphia Gazette observes, "To judge from the language and spirit of the papers before us, the people and government of Buenos Ayres are by no means pleased with their neighbor the Emperor of Brazil, of whose arbitrary and despotic proceedings they quote frequent examples, on which they comment with severity. The principal reason of this dissatisfaction seems to be the war which the Emperor carries on against Montevideo, which place he wants to take and keep, together with the Banda Oriental, (East side of the River Plate,) a province which Buenos Ayres has always claimed and now claims again as confederate territory. In order to settle the business peacefully, if possible, a Plenipotentiary has been sent out from Buenos Ayres to Rio de Janeiro.

Montevideo is still held by the Royal Portuguese, and blockaded by the Imperialists.

*Affairs of Spain.*—The editor of the Massachusetts Yeoman remarks—"the arm of hierarchy is broken—the Bible is finding its way in spite of papal authority, and religious and civil liberty must follow. Their progress may be slow, and at times interrupted, but cannot be effectually stayed." In the justness of this opinion we have the fullest confidence.

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The Grist, Chocolate, and Carding Mills of Major Foster, of Danvers, were unfortunately consumed by fire on Thursday evening—Loss estimated at 25,000 dollars.

*Natches, Sept. 17.*—The fever rages with unabated violence—6 or 7 die daily."

*Quick Travelling.*—The passengers in the steam-boat from New York, via Providence, were only 25 hours and an half from the dock in New York, to the Hotel in this city.

A Philadelphia paper advocates the utility of introducing newspapers into public schools. Publications of this kind, judiciously selected, might be useful in giving youth an early knowledge of interesting events, in our own and foreign countries.

All the prisoners save one, broke the Covington jail, (Lou.) the 20th Sept. Three have been retaken.

On Sunday, the 20th inst. 16 convicts in the Massachusetts State Prison, were baptised by the Rev. Mr. Collier.

Judah Lord, Esq. American Consul at Porto Rico, was attack'd by an assassin in the street, on the evening of Aug. 30, and narrowly escaped. Mr. Green, master of an American brig, was also attacked a few evenings after and narrowly escaped with his life.

Corn. Porter has arrived at Washington, in the U. S. steam galliot Sea Gull, from Thompson's Island.

The Providence Journal states, that at the late Cattle Show in Rhode Island, "Dr. Benj. Dyer, of Providence, appeared clad in a complete suit of silk, of a superior quality, manufactured in his own family, even from the culture of the trees to the growing of the worms, producing the material."

*Munificent Donation.*—It is understood that John McLean, Esq. deceased, has bequeathed the sum of one hundred thousand dollars in aid of the Massachusetts General Hospital; thus rendering the deceased the greatest benefactor of this humane institution.

General Jackson is elected a Senator of the United States from Tennessee, in opposition to Col. Williams, by 35 to 25.

Thursday, the 20th of November is appointed for a day of Thanksgiving in Maine.

It is stated in a Spanish paper, that ten families residing in the vicinity of the Appenines, were, in June last, devoured by the wolves.

## MARRIED.

In this city, by the Rev. Mr. Hedding, Oct. 23, Mr. Anthony Sumbardo to Miss Nancy L. Clouer.

On Monday evening, Mr. Chapin Rice to Miss Mary Thomas.

Mr. Israel C. Rice to Miss Mary E. Monroe.

Mr. Dana Bruce to Miss Ann Whitcomb—Mr. Frederick Clap to Miss Nancy T. Doggett.

On the 23d Oct. Rev. Festus Foster, of Brimfield Ma, to Mrs. Elizabeth Tiffany, of this city.

On Tuesday evening last, Rev. Daniel Huntington of East Bridgewater, to Miss Alma French, daughter of Benjamin F. Eg.

In Brighton, Capt Wm. Austin, of ship Panther, to Miss Hepsy Downes.

In Salem, Mr. James Freeman to Miss Catharine Manuel—Mr. Ezra Glazier to Miss Mary Smith.

In Bedford, Mr. Timothy Phelps, of Dedham, to Miss Dorcas Chamberlain of Bedford.

## DIED.

In this city, Mrs. Mary, widow of the late Secretary Avery, aged 75—Mr. John Willett aged 45.—Ebenezer, only son of Mr. Ebenezer Fuller, aged one year.—Joseph, son of Mr. John A. Welch, aged 20.—Charles Henry, youngest son of Mr. Joshua Crane, aged 2 years.

On Saturday last, the Indian Prince Shawiskanan, who was lately exhibited at the Columbian Museum, aged 22.—Mr. Nathaniel W. Carnes, aged 25.—Mr. Aaron Mason, aged 33.—Mrs. Lucy Park, aged 60.—Mrs. Catharine Goodale, aged 61.—Mr. Benjamin Jepson, aged 45.—Mr. Morris Flinn, aged 33.—Mary Sanger, only child of Mr. Joshua Crane, aged 4 years.

Mr. Roxbury, Thomas Amory, Esq. aged 61.—Miss Martha Washington James, daughter of Mr. Joseph James, aged 18.—In Charlestown, Sarah Lee, daughter of Mr. James Baker, aged 17 mo.—In Quincy, Mr. Ebenezer Nightingale aged 64.—Mr. Edward W. Baxter, 67.—In Marblehead, Mrs. Elizabeth Dol-

iber, 84.—In Kennebunkport, Rev. George Payson aged 34.

In Scituate R. I. the venerable and pious Mrs. Elizabeth Winsor, relict of the late Rev. Joseph Winsor, of Gloucester, aged 105 years, 9 months and a few days.

In Amherst, N. H. Mrs. Mary Barnard, the mother of the Rev. Jeremiah B. aged 101 years and six months.

In New-York, Mrs. Platt, an aged member of Dr. Spring's Church. Mrs. P. was present at the church prayer meeting preparatory to the Lord's Supper, and while the hymn commencing, *Jesus lover of my soul*, was singing, she was observed to grow languid, and just at the close of the line, *Rise to all Eternity*, as the assembly rose to receive the benediction, she left them for a temple not made with hands.

## ZION'S HERALD.

THIS paper was commenced in January last, and has struggled through many difficulties which usually attend the commencement of such publications. If it has not met the expectations of all its friends, it has so far succeeded as to be thought worthy of further encouragement and support.

The New England Conference of the Methodist Episcopal Church, which met in Providence in June last, considered it to be highly important to the interest of religion, that a well conducted paper of this description, should be extensively circulated through the Conference, and accordingly appointed a Committee consisting of E. HEDDING, E. HYDE, J. LINDSEY, J. MERRILL, T. MERRITT, E. MUDGE, and B. OTHMAN, to take suitable measures to cause the paper to be enlarged and otherwise improved.

The Committee have now the satisfaction to state to their brethren, that they have engaged Mr. BARBER BADGER, to take charge of "ZION'S HERALD," as Editor and Principal Agent. Mr. BADGER has been advantageously known for some years as Editor of the *Rhode-Island Religious Intelligencer*; and the Committee entertain the greatest confidence that the Herald will, under his superintendance, and the favor of Heaven, be instrumental of much good to the cause of religion, generally; and a source of comfort and satisfaction to the members of our Church.

At the commencement of the second volume, in January next, the paper will be enlarged to the size of the Boston Recorder, and its mechanical execution is to be, in all respects, equal to that paper. The price, however, will not be enhanced. Under these circumstances, the committee do most earnestly recommend this paper to the attention of their brethren and friends, and ardently hope that it may be received into every family. Signed in behalf of the Committee.

ELIJAH HEDDING, Chairman.

## Zion's Herald

Is published every Thursday-Afternoon, and will be so enlarged on the first of January next, as to contain five columns on each page.

It will contain, Essays on Moral and Religious subjects, a general summary of Foreign, Domestic and Marine Intelligence; Biographical Sketches of eminent Christians; Accounts of Revivals, Remarkable Providences, Striking instances of the grace of God, Triumphant Deaths, &c. In short, it will ever be the object of the Editor, to fill the columns of the HERALD with such matter as will, by the blessing of God, have a tendency to cheer the heart of the Christian—to lead the Youth into the paths of righteousness and peace, and to turn the Sinner from the error of his ways to serve the living God.

The price of the HERALD is TWO DOLARS FIFTY CENTS per annum, payable one half on the receipt of the first paper after subscribing, the remainder at the end of six months.

Those who will obtain ten subscribers and collect the pay for the same, shall be entitled to the paper gratis.

The names of new subscribers should be transmitted to the Editor by the 27th December next.

Communications may be addressed to B. Badger, Editor.

No Advertisements can hereafter be received for insertion in the Herald, except such as relate to the interests of the Church or to the business of the Printers.

MOORE & PROWSE, respectfully inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c at the Office of the *MECHANICS' JOURNAL* and of *ZION'S HERALD*, No. 19, CORNHILL, corner STATE STREET; entrance second door from the S. W. corner.

All orders faithfully executed—the smallest favor gratefully acknowledged.

## FASHIONABLE CLOTHES WAREHOUSE.

NOAH K. SKINNER, has removed his business from Elm street to No. 4 Congress street, four doors from water street and nearly opposite the post Office, where he continues to keep ready made Clothes, Cassimeres & Vestings of every quality colour and shade. All will be sold at the lowest Cash price. His former customers are invited to continue their patronage, as no pains will be spared to accommodate them or any who may favour him with their custom.

Gentlemen who prefer it will be accommodated with Clothes, made to order at short notice, and in the most modern style. All orders punctually attended to, and the smallest favour gratefully acknowledged.

N. B. If unfortunately any Goods should not prove as good as recommended, they will be received back, and the money refunded.

Oct. 18.

## RELIGIOUS BOOKS.

JUST received from New-York, and for sale by the Methodist Preachers, at No. 15, Friend-Street—

Martindale's Dictionary of the Bible, \$3.50	7,00
Weasly's Sermons, 3 vols.	7,00
Tytler's History,	1,50
Mrs. Rowe's Devout Exercises,	31
Memoirs of Rev. Jesse Lee,	1,00
Methodist Discipline,	37
Memoirs of the Rev. Joseph Benson, the Author of the Commentary,	2,00

Together with a variety of other Religious Books, containing Sermons, Biography, Experimental and Practical Divinity, Doctrinal and Controversial subjects, Church History, &c.

Two great objects are embraced by the connexion, in circulating religious books—the instruction of mankind in the great things of the kingdom of Christ, thereby leading them to virtue, piety and happiness;

—and, by the profits arising from the sale of the books, to assist in preaching the gospel to the poor and the destitute, and even to the heathen.

Those, therefore, who purchase these books, will employ their money, not only to do good to themselves, and to their children after them, but also to thousands of their fellow-creatures who are perishing for lack of religious knowledge.

The 15th number of Benson's Commentary is ready for the subscribers. Those who wish for a correct and critical knowledge of the doctrines contained in the Holy Bible, and of the duties it enjoins, will find a better help than Benson's Commentary. It is received in monthly numbers, at one dollar each, and will make about thirty numbers. Whoever wishes can be supplied.

The Methodist Magazine for October has arrived. If any of the subscribers for the Magazine do not purpose to take it next year, they are requested to give notice, as soon as convenient, otherwise they will be expected to continue taking it.

Any who wish to become subscribers for this valuable and useful work, can be furnished with it, by applying as above, at 12 1/2 cents per number, i. e. \$1.50 for the year, payable when the number for January is delivered.

Boston, Oct. 23.

## Fashionable Clothes

## WAREHOUSE.

W. W. MOTLEY,

HAS received by the late arrivals from England and France a large supply of Superfine Broad Cloths, Cassimeres and Vestings, with a great variety of Fashionable Ready Made Clothing, well selected for the approaching Season, for sale at No. 4, Suffolk Buildings Congress Street.

## AMONG WHICH ARE:

Supr. Blue, Black, Oxford, mixt Dress Coats.

Supr. Blue, Olive, Green, Brown mixt Surtouts with or without Capes.

Supr. Blue, Olive, Brown mixt Frock Coats.

## POETRY.

FOR ZION'S HERALD.

## CONVALESCENCE:

*A tribute of praise to God for it.*  
 Forgive, O Lord, my insufficient strains  
 Of gratitude and praise, which from my heart  
 Arise like incense 'fore thy righteous throne :  
 Accept it too, great source of love and peace.  
 Do not thine eyes, thou great Omnipotent, see  
 Mark'd in my soul sincerity, and thence  
 My off'ring? And wilt thou spurn in anger  
 What I by faith sincere in Christ present?  
 Ah Lord! Thou wilt not, canst not spurn the  
 soul  
 That mercy pleads, with faith in thy dear Son.  
 My body wasted, press'd by sore disease;  
 My limbs enfeebled felt my health was gone,  
 My food I loath'd, my sleep was broken too;  
 Unfit for bus'ness, to converse unfit;  
 Physicians came, and seem'd to come in vain;  
 Prescriptions many I in vain had tri'd,  
 When lo! 'Twas I turn'd, my last resort,  
 But not for life or health to thee I pray'd.  
 "Thou greatest, best, allwise and only wise;  
 Behold me, Lord, a bruised worm of earth,  
 Worthless, but trusting in my Saviour's worth,  
 As clay I lie in thine Almighty hands.  
 Thou canst not err: and if thou seat best  
 That I go now, only my soul prepare;  
 If not, then as my day so be my strength."  
 Thy children pray'd, unasked, but in faith—  
 "Take not thy servant from his labor: spare,  
 And raise him up, to labor long for thee."  
 Thou heardest, and forthwith convalescence  
 came:  
 Means were directed, means were blessed  
 too,  
 And now I praise thee for thy wond'rous work!  
 Assist my lays, thou Greatest, Best-of-friends;  
 Inspire my soul thy wond'rous love to tell.

Oct. 18, 1823. A. L.

FOR ZION'S HERALD.

## HYMN.

Should sorrows round me roll,  
 Should trials fast increase;  
 One thought of Jesus' love  
 Shall calm my soul to peace.

Should anxious cares on me,  
 Like a wild torrent pour,  
 Jesus, one thought of thee,  
 Shall still the tempest's roar.

When every friend forsakes,  
 When all my joys depart,  
 The heaven which Jesus makes  
 Shall soothe my aching heart.

AUTUMN.

TO ELLIE N.  
 The summer's past—the harvest's o'er!

The wintry winds are near;  
 The swallow seeks a milder shore;  
 The loaf is dead and sour;

The tree is stripp'd—its fruit decay'd,

The lily blooms no more—

The rose-bud on the earth is laid,

The robin's song is o'er.

The scythe hath laid the field-flower low,

The sickle low the corn;

The axe compels the oak to bow—

The larks hail not the morn:

The daisy's root the plough hath torn,

The honey-suckles dead;

The rose-leaves on the blast is borne—

All summer's sweets are fled.

Angelic maid, thy summer too

As soon will pass away,

And thy warm cheek, of roseate hue,

E'en as the rose decay:

You, soon the wintry wind of death

O'er thy fair form shall play,

And, like the blast that sweeps the heath,

Shall bear thy charms away.

Oh, then, dear girl, direct thy flight.

To that more genial shore,

Where autumn's blast can never blight

The fadless beauty more;

Where He who robes himself in light,

And stills the tempest's roar,

Shall clothe thee in that beauty's bright,

That blooms when Time's no more.

BOSTON BARD.

GOD IS LOVE.

The humblest flower that decks the vale—

The gloomiest cypress of the grove—

The breath of heaven their leaves inhale,

And whisper back that "God is love."

Streams speak his praises as they flow,

And winds soft hallelujahs blow.

There is much of Truth and Consolation  
 in the following lines on the Dispensations  
 of Providence.

But used with art and rightly understood,  
 All dispensations from above are good.

And tho' with frightful aspect they surprise,

Most ills are only blessings in disguise.

## MISCELLANY.

## THOUGHTS ON MASONRY.

We may, without fear of contradiction, assume it as a position, that there is no institution (Christian Religion excepted) in existence, or that ever did exist, better calculated to promote the peace, harmony and happiness of mankind, than the Masonic. There is none more universal—Her boundaries are unlimited—the genial rays of her beneficence extend from the East to the West, and from the North to the South: Her votaries are found in the Palace and in the Cottage. She is hail'd alike by all classes, as the harbinger of peace and love. She is courted by the king and the peasant, who by her, are placed upon a level; ruled and encompassed within the same square, and cheerfully worship at the same altar.

Religion with her, goes hand in hand—they are twin sisters, and a genuine good Mason is an honor and an ornament to the Church and to society generally. But this ancient institution, like all others, has her degenerate sons and her hypocrites.—The Church is not exempt from these, nor did there ever exist a society that was. Masonry, from its antiquity, must necessarily have more of this description than societies of modern times. Though this be the case, we are strongly impressed with the belief that there never was a Mason, however depraved, who totally lost sight of his duty to a Brother. Instance a recent case with the pirates—the Captain of a vessel had his life spared in consequence of being a Mason, while his whole crew were inhumanly put to death! We have known other instances of a similar nature. But the institution requires not an advocate; it has stood for more than 5000 years on its own merits, and will continue to thrive till the earth shall cease to revolve.

We give below, some extracts from ancient records on the state of Masonry from the *Creation* to the *Flood*, and we are confident every Brother will consider his time well spent in the perusal of them, for whom they are particularly intended; and they will, we trust, be found interesting to all our readers.

The Divine Wisdom having resolved to form the world, and to reduce a wild *chaos* to a fair, regular, and permanent system, the Almighty Architect not only traced out the whole plan of the universe, but gave life and being, form and figure to every part thereof.

When the fiat for light was given, the dull, heavy, and terrene parts or matter, which overclouded the expansion, obeyed the Almighty's command, and began to range into form and order. Some subsided to the centre of the earth; but the lucid and fiery particles ascending higher, separated light from darkness, and made the first day and night; which became more lucid and serene by the work of the second day; when the waters were drawn off from the chaos, and were dismissed to their several orbs and stations.

The delightful element of the air was disengaged and extracted from the chaos; and next day the waters of the earth being gathered into one place, the dry land appeared, and was furnished with grass for cattle, and herbs, and fruit-trees for the nourishment of man. On the fourth day the same divine wisdom created the glorious orbs of the sun to rule by day, and the moon to rule the night; and for the measure and computation of time.

These great bodies thus set in order, he proceeded to the creation of the animal world, the fish, the fowl, &c.

All things necessary for man's felicity being perfected by the Architect and Grand Master of the universe according to geometry, and so ordered and disposed as to contribute, in their several capacities, to his benefit and delight; then man also was created and introduced into the world in a manner and solemnity not unbecoming the lord and governor of it. A work so truly divine, that the power of no subordinate intelligence could be capable of it; and was not perfected without a peculiar consultation of the Divine persons. The result whereof was to create man after the image of God; with a heart thoroughly instructed in the noble science of geometry, for his own improvement, and for the instruction of his descendants, in the art of applying every part of the creation to the glory of the Creator, and to the benefit of the creature; with a mind fortified to bear the Divine Presence, qualified for the Divine converse, fully illuminated by the Divine Spirit; and with a body indulged with the privilege of immortality, adorned with such comeliness and majesty, as might challenge the rule and jurisdiction of this inferior world; and blessed with an universal harmony in all its faculties; an understanding fraught with all manner of knowledge; a will submitted to the Divine pleasure; affections placed upon their proper objects; passions calm and easy; and a conscience quiet and serene, with resplendent holiness and perfect felicity.

How Adam exercised himself in that noble science in his paradisaical state, does not certainly appear. But there is great reason to believe, that he employed himself in forming a well proportioned and convenient plan of shelter from the heat; of retirement, rest and repast, and of worship, and in laying out and cultivating his garden of delights. However, this very man, whom God had created upright, by thirsting after illicit knowledge

soon forfeited the favor of the Almighty, and his right to that happy state. By our first parents' disobedience to the divine precept in paradise, they defaced the beautiful works of creation, and with guilty shame they were forced to exchange fair *Eden's* garden for an uncultivated world, which produced nothing but what was the effect of toil-some labor, and where they had no other prospect than a sad variety of sorrow, care, and trouble: a state which, however impaired, we cannot, in any wise, suppose to be ignorant of the liberal sciences, much less of geometry; in which it was found to be of the utmost consequence, to instruct his offspring, to enable them to trace the wisdom, strength, and beauty displayed in all the wondrous works of creation: and by which several curious arts were invented, which to this day are the glory of mankind, and an ornament to the world.

Hence it is, that there is in man a fund of industry, and a certain happy ingenuity in inventing art- and sciences, whether *mechanical* or *liberal*; all of which have a mighty tendency to the delight and benefit of mankind. And therefore we need not question but that the wise God, by putting these singularities in our nature, intended, as another end of our creation, that we should not only live happily ourselves, and spend our time in beneficial occupations, but be likewise mutual assistants to each other, instruments for the good of human society; which in the scripture phrase, is, "to be all of one mind, having compassion one for another, and to love as brethren," as all that have been true and faithful have set an example to the free and accepted.

We may be very well assured, that Adam instructed his descendants in geometry, and the application of it to whatever crafts were convenient for those early times; without which, the children of men must have lived in woods, dens, and caves, like brutes, or at least in arbors made of branches of trees, or in some poor and wretched hovel of mud.

Jubal, the eldest son of Lamech, first invented the use of *tents*; for in those early days we cannot suppose the feeble inhabitants of the earth were capable of erecting many buildings in stone and timber; and he taught the art of managing those herds of cattle, which heretofore had been dispersed wild through the land: Tubal, his third son, was the inventor of music and of musical instruments, especially the *harp* and *organ*, and Tubal Cain, his youngest son, found out the art of forging and working metals, of making armour and war-like weapons, and was also famous for his great strength and skill in war.

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Extracts from Smith's Lectures on the Duty, Qualifications and Character of a Gospel Minister.

[Continued.]  
*A Minister of the Gospel should be a man of piety.*

Piety, which consists in the habitual exercise of the devout affections towards God, is the same to the soul that breath is to the body. It is, if not its life, at least the symptom or sign of it. A minister without piety is a monster in the Church of God. His ugliness deters those who would approach the holy place, so much, that all the exhortations which he gives them to enter thither, are to no purpose. He resembles those horrid shapes which the poets feign to have stood at the entrance of Elysium. It required uncommon resolution in any person to pass them, and force his way into the abodes of the blessed.

Should a minister have even the appearance of piety, and the form of godliness, without which he would be altogether shocking, yet if he has not also its power, he will in vain attempt to make others what he himself is not. From shame and the indispensible calls of duty, indeed, he must do something; but it will be as seldom and as superficially as may be. Or, say he should on the appearance of earnestness, yet will

he be considered as only acting a part, which will appear equally unnatural and disgusting. His own heart will be apt to misguide him; his hearers who know his real character will despise him; and God, who knows more than his own heart or his hearers, will condemn and condemn him. What a baneful influence must impurity in ministers have on all around them! They are not entering heaven themselves, and are hindering those that would enter.

[To be continued.]

## MEDITATIONS ON HEAVEN.

(Young persons in Sunday Schools and elsewhere are strongly recommended to commit this to memory.)

The rose is sweet, but it is surrounded with thorns; the lily of the valley is fragrant, but it springeth up among the brambles. The spring is pleasant, but it is soon past; the summer is bright, but the winter destroyeth the beauty thereof. The rainbow is very glorious, but it soon vanisheth. Life is good, but it is quickly swallowed up in death.

There is a land where the roses are without thorns, where the flowers are not mixed with the brambles. In that land there is eternal spring, and light without a cloud. The tree of life standeth in the midst thereof; rivers of pleasure are there and flowers that never fade. Thousands of happy spirits are there, and surround the throne of God with a perpetual hymn. The angels with their golden harps sing praises continually; and the cherubim fly on wings of fire.

There we shall see Jesus, who is gone before us into that happy place; and there we shall behold the glory of the High God. We cannot see him here, but we will love him here; we must now be on earth, but we will often think of heaven. That happy land is our home. We are to be here but for a little while, and there for ever, even for ages, eternal years.

The tears of penitential sorrow are the streams which lead us to the rivers of pleasure, which are at God's right hand.

## JUVENILE EXPOSITOR—No. 2.

*Even a child is known by his doings.*

Prov. xx. 14.

From the artless simplicity of children we may find ourselves reproved and by proper attention learn many valuable lessons of instruction; and out of the mouths of babes and sucklings God may ordain praise. The following anecdote is beautifully illustrative of this truth:—A minister of the gospel was travelling in one of the new towns in the State of Maine, and calling at a house began to converse very freely with a child, who finding the stranger free with him listened attentively to what was said. Amongst many other things which were suited to the age of the child, he told him he must try to be a good boy, and read his book and say his prayers. "I do say my prayers, and daddy says his prayers, but mamma don't say her prayers," said the child. The mother was sitting by, and heard with great pleasure all that past between the minister and her little son until the last sentence dropped from the child. At this she appeared to be struck and much confused—and replied, "how do you know mamma don't pray—children are apt to say any thing which comes into their minds;" and endeavoured to divert the attention and excuse the child, &c. But it was evidently a pointed arrow, a nail in a sure place, fastened by the hand of the master of assemblies. It was the truth, and her own conscience witnessed to it. Though sudden as a flash, it produced a wound, the anguish of which could not long be endured without visible marks of uneasiness.—She sought where to weep, and soon also sought where to pray. In short, she became a praying person, and soon experienced such blessed answers to prayer as made it a pleasant duty. Here the simplicity of the child who had been taught to pray was graciously overruled by the wisdom and providence of God to convince the parent, and out of the mouth of her own child, he sent the word of truth which turned to his own praise.

A young girl about seven or eight years of age, of pious cast, and uncommonly fond of attending church on the sabbath, was asked by an atheist, how large she supposed her God to be, to which she with admirable readiness replied—He is so great that the heavens cannot contain him, and yet so kindly condescending as to dwell in my little heart.

This being presented to the magistrate, he said, "This is generally considered as only acting a part, which will appear equally unnatural and disgusting. His own heart will be apt to misguide him; his hearers who know his real character will despise him; and God, who knows more than his own heart or his hearers, will condemn and condemn him. What a baneful influence must